

The Brooklyn Jewish Center Review

June - July, 1951

ISRAEL'S FOURTH RELIGION

By ALFRED WERNER

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NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER REVIEW

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AN HISTORIC RESOLUTION

AN HISTORIC step was taken by the Z.O.A. at its convention in Atlantic City. For half a century the Z.O.A. devoted itself to the larger aspects of political action in Zionism, bent upon implementing the principle of the establishment of the Jewish State, with virtually no regard for party lines and party interests. Now that the larger objective has been achieved—the establishment of the Jewish State—the Z.O.A. has for the first time given specific attention to the welfare of General Zionism as an operative principle in Israel and in the Diaspora.

In an historic resolution, passed at the convention by an overwhelming majority after one of the most enlightening and clarifying debates ever heard at such a gathering, the Z.O.A., for the first time, explicitly indicated its interest in the promotion of General Zionism as a party matter.

It is to be borne in mind that following the establishment of the new State the Zionist parties in the Diaspora did not identify themselves with the General Zionism in one over-all Zionist federation, but intensified their work of fund raising in support of their political counterparts in Israel. The inevitable consequence was that the Z.O.A. was faced with the choice of either following suit—as it did by passage of the recent resolution—or of rendering itself virtually meaningless as an immediate political factor by continuing to operate irrespective of party lines, thus dissipating in that direction the weight and effect to which its numbers and influence would normally entitle them.

This resolution, which flatly places the

Z.O.A. in full alignment with the Center Party in Israel, will go far towards achieving another objective, namely, the unification of all splinter elements within the ranks of the General Zionist Party itself. The resolution made no reference either to the Progressive Party or any of the other small splinter groups which are really within the orbit of General Zionist Party principles. Hence, the resolution strengthens the General Zionist Party in Israel in dealing with any dissident group on its periphery.

THE JOINT DEFENSE APPEAL

THE current fund-raising campaign of the Joint Defense Appeal for \$5,784,-321.00 furnishes American Jewry with a splendid opportunity, through the medium of two great historic Jewish Agencies, to forward its own interests to its own great benefit.

The Joint Defense Appeal consists of a partnership between the Anti-Defamation League of B'nai B'rith, founded in 1913, and the American Jewish Committee, organized in 1906. In the intervening years these two organizations have fought valiantly against anti-Semitism, not only on the local scale but with equal success and devotion throughout our country and internationally. Space does not permit a cataloging of the effective means by which both groups have contributed to a dissemination of the Jewish point of view and to a realization by non-Jews of the fact that anti-Semitism is the most fertile ground in which the seed of anti-Americanism may grow. It is illustrative to quote as a synopsis the

The convention was historic in at least two important aspects. First, in reaffirming in clear and unequivocal fashion the special status of the Zionist movement—of which the Z.O.A. is the largest constituent body—as being the most truly representative instrument and spokesman for the masses of Jewish people throughout the world. Second, in bringing into full focus the role of the Z.O.A. as an instrumentality linked with the General Zionist Party in Israel, and in the World Confederation of General Zionism, on a party basis.—JOSEPH S. SCHEINBERG.

phrase common to the literature of both organizations that "prejudice is un-American."

By the use of the most modern techniques such as newspapers, pamphlets, radio, television, pulpit discourse and interfaith gatherings, this message has been sedulously placed before the American public. The record of activity is clear, and it is not an exaggeration of the services of these groups to say that in the field of human relations in our country no influence has been as potent for the results achieved as have been the efforts of the Anti-Defamation League and the American Jewish Committee.

On an international scale likewise, these organizations have contributed in major degree to the preservation of Jewish rights. Information and statistics procured by their investigations have been presented to various committees of the United Nations, with the result, in only one instance, of the restoration of millions of dollars to European Jewry.

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

PARENTS MUST THINK BEYOND GRADUATION

JUNE is the month of graduations. We at the Brooklyn Jewish Center had several such events during the past few weeks. On June 13th, the Center Academy awarded diplomas to thirteen pupils. On June 17th, our afternoon Hebrew School, our Religious School and our High School departments graduated more than seventy boys and girls. In addition, we had our annual Consecration Service on Shevuoth, and gave certificates of Consecration to twenty-one girls who successfully pursued this special course of study in Jewish history and religion.

We are naturally happy and proud that we were able to give to so many of our young people an understanding and an appreciation of the cultural and religious heritage of our people.

But the question that should concern us greatly is—what after the graduation? Will the beautiful and inspiring exercises in which these boys and girls participated mark the end of their Jewish studies? If that is to be the case, then it would indeed be tragic. Unless the studies are continued most of what they have learned will soon be forgotten. Unfortunately, that is at the root of the weakness in the present system of Jewish education.

They have assisted materially through their respective leaders in cementing the relationship between Israeli and American Jewry. They have done much work in the dissemination overseas of information tending to combat anti-Semitism among the populaces of various countries.

The work of the Anti-Defamation League and of the American Jewish Committee does not possess, of course, the dramatic stimulus of the United Jewish Appeal. In their own field, however, they are of paramount importance to Jews—nay, to humanity. Their efforts should be supported in proper degree with the same liberality accorded other great Jewish causes.

—WILLIAM I. SIEGEL.

Parents have not yet learned the basic truth that Jewish education—like all education—must be a continuing process, particularly through the adolescent years. What the child has learned in our elementary classes represents only the foundation of Jewish knowledge. Upon that foundation our children must erect and fashion a structure of knowledge that will withstand the storms and stresses of life and give them the assurance of being at home in the Jewish way of life.

Graduation should imply what the better term connotes—a *Commencement*, a new beginning on the path of Jewish education. After all, both the child and the parents made a large investment in those early years of study. What a pity it is that through shortsightedness most of this investment is permitted to be lost. It could produce splendid dividends if it were continued for a few more years.

We, at the Brooklyn Jewish Center, have grappled with this problem and have made provision for continued studies for all our graduates. We have in our Center a branch of the Marshalliah Hebrew High School, conducted by the Jewish Education Association, which offers an intensive course of advanced Hebrew education. We have also our own post-graduate department which offers special courses to those of our children who can spare only a few hours each week for such studies. We offer other opportunities for those who have still less time at their disposal—in fact, there are courses for every type of student interested in advancing his or her Jewish knowledge.

There is a legend told by the ancient Rabbis which best portrays what is happening to so many of the graduates of our Hebrew School. When the babe is in its mother's womb the angels teach it and impart to it all the knowledge that one should possess. But just as it is about to leave the mother's womb and to make its entrance into the world, another angel presses the upper lip of the infant, and

instantly the babe forgets all that it knew.

I believe that this legend tells the sad story of what happens to many of the children in our community and throughout the land who graduate from the Hebrew schools. In the years they spend as pupils of these institutions they learn much of what a Jew should know. But, alas, no sooner do they leave the school and go out into the world than they forget what they have learned.

But all this could be remedied if parents but realized that on the child's graduation only the first step in Jewish education has been achieved, that a new step must be taken on the road that will lead the child to the stage of Jewish Knowledge that will sustain him throughout all the years of his life.

It is my fervent hope and prayer that the parents of all our graduates of this year will take this message to heart and thus set a beautiful example for all other parents to follow.

Israel H. Rubenthal

Hungary Expels
Budapest Jews

MORE than 5,000 permanent Jewish residents of Budapest were ordered to leave the city, within 12 hours, under a plan to rid the Hungarian capital of so-called "inefficient" persons.

Crowds of 400 to 500 persons daily storm the Israel consulate in Budapest seeking visas, but the consulate reportedly is unable to cope with the flood of demands. Hungarian police are said to be stationed around the consulate "maintaining order."

The Budapest newspaper, *Szabad Nép*, attacked the Israel legation in Hungary for having intervened on behalf of Jewish families affected, claiming the banished Jews are "reactionary fifth-columnists" and their presence in Budapest constitutes a "danger to the state."

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*The Story of the Faith that has
its Home in Israel and that Forecast the New State*

ISRAEL'S FOURTH RELIGION

By ALFRED WERNER

JEW and Christians are not the only people who look to Palestine as the cradle of their religion; there are about two million Bahais, scattered in nearly eighty countries, who have their sacred shrines in Acre and Haifa, as holy to them as Nazareth and Bethlehem to pious Christians. The United States contains about one hundred Bahai societies, yet in this country the man in the street knows next to nothing of the interesting Bahai faith, largely because its program does not emphasize proselytism and propaganda; the Bahais believe that he who thirsts for the revelation they offer will inevitably find the way to them.

I became interested in Bahaism only a few years ago during a visit to Chicago. One day at Wilmette, a pleasant residential suburb north of Chicago on Lake Michigan, I discovered an imposing nine-sided, dome-topped building which, I was told, was the central shrine and house of worship of the followers of Baha'u'llah in North America. At that very time the town was filled with worshippers from many places in the Western Hemisphere who were celebrating the Centenary of the Faith. Precisely a hundred years before, in 1844, a certain Mirza Ali Muhammad of Shiraz, Persia, prophet of the Bahai movement, who is often compared to John the Baptist, had announced to a group of eighteen fellow-Moslems the dawn of a new and unprecedented era in the religious history of mankind.

It was in Wilmette that I jotted down nine selected utterances of Baha'u'llah ("Glory of God"), the actual founder of the movement. These words, carved above the entrance of the Temple, gave me my first understanding of what the Bahais stand for:

"The earth is but one country; and mankind its citizens."

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me."

"My love is My stronghold; he that enterest therein is safe and secure."

"Breathe not the sins of others so long as thou art thyself a sinner."

"Thy heart is My Home; sanctify it for My descent."

"I have made death a messenger of joy to thee; wherefore dost thou grieve?"

"Make mention of Me on My earth that in My heaven I may remember thee."

"O rich ones on earth! The poor in your midst are My trust; guard ye My trust."

"The source of all learning is the knowledge of God, exalted be His Glory."

From Mr. and Mrs. Morgan, a charming middle-aged couple most active in the Chicago group of the Bahai movement, I subsequently obtained a quantity of literature for leisurely perusal, including the standard work by J. E. Esslemont, "Baha'u'llah and the New Era," and copies of the magazine, *World Order*. During our conversation, when I talked of my plan to visit Palestine after the war, the Morgans urged me to look up their brethren in the Holy Land:

"I am sure that Shoghi Effendi, the first Guardian of the Bahai Faith, who is an Oxford-educated Persian, and his wife, a Canadian, will be glad to receive you. They will show you our shrines and try to answer all questions you may wish to ask."

I did not go to Israel before the summer of 1950. When I was in Haifa I recalled my conversations with the Morgans. Since Shoghi Effendi and his wife were unavailable at that moment, the Israel Press Information Office put me in touch with Mr. and Mrs. Ben Weeden, formerly of Vermont, who for many years have been the secretaries of Shoghi Effendi and the World Bahai movement. They were suave, broad-minded and well-informed, like all the Bahais I have met; after all, theirs is a creed that demands a thoroughly ethical attitude towards life and humanity, and offers no short cuts, no easy solutions, no cheap consolations.

Haifa is divided into three parts: the harbor, the slopes of Mount Carmel, and the residential section on the top of the mountain. The Bahai headquarters, to which I was taken one morning, are located on the slopes of Mount Carmel, in the large and beautiful "Persian Gardens" that extend on either side of the winding main road leading up to the top of Car-

mel. Every foreign visitor is impressed by the harmonious beauty of the gardens, with their gorgeous flower-beds and well-trimmed convolvulus hedges, purple bougainvilleas and slender cypresses, ornamental Roman vases and golden peacocks. In these gardens is the gleaming-white, imposing Mausoleum, containing the two adjacent vaults of Mirza Ali Muhammad (the "John the Baptist") and of Abbas Effendi, better known under his title of Abdul-Baha ("Servant of Baha"), who was the eldest son of Baha'u'llah and one of the major figures in the Bahai movement. Before entering the vaults, the visitor must take off his shoes—a ritual also observed by Moslems entering a Mosque. The graves are not marked by tombstones, but merely covered with exquisite Oriental rugs; the vaults are lit by finely formed lamps.

From the terrace of the Mausoleum I enjoyed an unforgettable view: below the sprawling white city of Haifa unfolds itself before the eternal blue of the Mediterranean. Looking northward, I could see the ancient town of Acre with its elegant mosque and huge medieval fortress. We visited Acre in the afternoon, and then drove to the second Bahai shrine hidden behind tropical trees two miles north of the city. There Baha'u'llah is buried, and there too the interior decoration is simple enough, confined as it is to Persian rugs—the most gorgeous ones I have ever seen—and the pictures and documents of the first century of Bahaism.

To my gracious guides, the Weedens, I owe much of my information about the history of what Norman Bentwich, Hebrew University jurist, once termed "Palestine's fourth religion."

Bahaism admonishes its followers to adhere to the religion in which they were raised, be it Judaism, Christianity, Islam, or any other faith; unlike the leaders of certain religious groups who tried to im-

pose their creed on mankind by means of fire and sword, the Bahais are confirmed pacifists who seek no converts and do not meddle in the affairs of other religious groups. One might say that in the last analysis Bahaism is not a religion but a practical philosophy worthy of acceptance by any thinking person. Significantly, it has been praised by such divergent personalities as Helen Keller and Henry A. Wallace, President Masaryk and Leo Tolstoy, Viscount Herbert Samuel, and Queen Marie of Roumania, to name a few.

The several hundred Bahais in Israel are mainly Persians, the descendants of those who had followed the early leaders to the Holy Land; but the Bahais in other lands include men and women of all races and religious backgrounds. Quite a few Jews, including Mrs. Morgan of Chicago, joined the Bahai movement without necessarily forswearing their allegiance to Judaism (or Zionism, for that matter). When serving as High Commissioner for Palestine, Herbert Samuel paid a visit to Abdul-Baha Effendi and was impressed by the old gentleman's dignity, grace and charm. Lilian Helen Montagu, founder of the Liberal Judaism movement in England, had this to say about Bahaism:

"As a Jewess I am interested in the Bahai community. Their teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew prophets that the Unity of God is revealed in the Unity of men. Also, they seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahai community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal expounded by the Hebrew prophets is founded on faith in the ultimate triumph of God's justice and righteousness."

It is significant that Bahaism has been attacked and maligned ever since its inception by the most fanatical of all Moslem sects, the Shi'h, which is dominant

in Persia (now called Iran), the country where Bahaism has numerous followers. Here about forty thousand Bahais have died martyr's deaths. Mirza Ali Muhammad, the prophet of Bahaism, could not help loathing a government both corrupt and cruel, and a priesthood whose intolerance was unequalled. According to the historian of Bahaism, J. E. Esslemont, in the time of Mirza Ali Muhammad it was dangerous for a non-Moslem in Persia to walk in the street on a rainy day, "for if his wet garment should touch a Muhammadan, the Moslem was defiled, and the other might have to atone for the offense with his life." The same historian tells us that "if a Muhammadan took money from a Jew, Zoroastrian or Christian he had to wash it before he could put it in his pocket."

Mirza Ali Muhammad (who assumed the title of Bab, "The Gate") found

many followers, especially among the poorer classes who, like him, yearned for reforms and changes. Opposed and feared by the Moslem priests and all others whose vested interests seemed jeopardized by the daring young preacher, the Bab was ultimately put before a firing squad at Tabris in 1850. Among his closest followers was another young man, Mirza Hussein Ali, who stemmed from a noble and wealthy family. Under the title of Baha'u'llah he became the actual founder of the Bahai movement. When he extended his preaching to Turkey, he was persecuted by the Ottoman government, and after decades of tribulation, he died a prisoner in the dreaded old fortress jail at Acre in 1892. The mantle of leadership thereafter fell on his oldest son, Abbas Effendi (the aforementioned Abdul-Baha, or "Servant of Baha"), who saw the inside of many a Turkish jail

THE CHASIDIM BEFORE THE WAILING WALL

By S. Agnon

The following is an excerpt from S. Agnon's Israeli novel, "In the Heart of the Seas," and describes the arrival of the Chasidim in Palestine after their long journey.

NOW the Western Wall is all we have left of our beloved Temple since ancient times. It has been left by the Holy One, blessed be he, by reason of his great pity for us, and is twelve times as tall as a man, corresponding to the Twelve Tribes, in order that each man in Israel with his height and his tribe. It is built of great stones, each stone being five ells by six, and their like is not to be found in any building in the world; and they stand without pitch or mortar or lime between them, in spite of which they are as firmly united as if they were one stone, like the Assembly of Israel which has not even the slightest sovereign power to hold it together, yet is, nonetheless, one unit throughout the world. Facing the Wall on both sides are courtyards belonging to Arabs, who dwell there with their beasts and do not disturb Israel in their prayers.

Our men of good heart kneeled, and prostrated themselves, and kneeled, and took off their shoes, and washed their hands, and walked with bowed head until they reached the Wall, and weeping kissed each and every stone. Then they

opened their prayer books and recited the Song of Songs with great passion and devotion, their souls being aroused more and more with every verse. Rabbi Moshe rested his head against the Wall and remembered that he was standing at a spot from which the Divine Presence itself had never moved. He began reciting the Song of Songs with awesome fervor and with the very chant with which his brother, Rabbi Gershon, may he rest in peace, had recited it at the time his soul departed from him, until he reached the verse beginning, "The King hath brought me into his chambers," saying which Rabbi Gershon, his brother, had departed from the world. But here Rabbi Moshe managed to complete the entire verse, the joy of the Land of Israel entered into him, together with a fresh vitality.

After they had completed the Song of Songs, they recited a number of psalms and said the Afternoon Prayer. And they added a special prayer for their brethren in exile, and for Hananiah who had vanished. Much had they wept for him upon the sea and much had they wept for him upon the dry land; yet all those tears together were but as a single drop in the sea against the tears they shed for his sake before the Western Wall; for they felt the sanctity of the Place, and he was not there with them.

until, in 1908, religious persecution stopped in Turkey with the overthrow of the monarchy and the establishment of a more progressive republican system.

But the harder authorities strove to kill the Bahai movement by property confiscations, imprisonment, or murder, the more it grew, thanks to its lofty tenets. Bahais has incorporated all that is good in Judaism, Christianity and Mohammedanism, adding some ideas of more recent development. The Bahais admit that the founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." Nevertheless, they insist that religious truth is not absolute but relative, and that Divine Revelation is progressive. Zoroaster, Moses, Jesus, Mohammad, Baha'u'llah—all successive Manifestations of God—while outwardly different as to human personality, are in essence one being and reveal one evolving truth.

Like other monotheists, the Bahais preach the immortality of the soul and the omnipotent love of God extended to every creature upon earth. They discard any religion or political system which discriminates against women or which sets up the idea of a master race. They caused a stir in Western Asia when they bluntly declared that their loyalty was due to institutions only as long as they represented the cause of humanity and progress. A Bahai is not required to be loyal to a selfish or outworn organization; he is not required to leave his religious group but may toil within its framework for the establishment of a better world and the reconciliation of all faiths. A Bahai does not see any essential virtue in poverty, nor does he see essential evil in wealth, provided it be used for good purposes.

There exists no Bahai church in the narrow sense of the term, for there are no priests. Every Bahai congregation governs itself through a democratically elected "House of Justice," whose nine members, however, have no authority; they are a purely advisory body. Shoghi Effendi is no Pope; he is merely the "Guardian of the Bahai Faith" who in-

terprets and augments the teachings of his predecessors.

I asked Mr. and Mrs. Weeden whether the Bahais were pleased with the events resulting from the establishment of the Republic of Israel. I was referred by them to the writings of Abdul-Baha; decades ago, interpreting the 11th chapter of Isaiah ("And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots") Abdul-Baha made this comment:

"One of the great events which is to occur in the day of the manifestation of the incomparable Branch, is the hoisting of the standard of God among all nations, meaning that all the nations and tribes will come under the shadow of this divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. . . . The incomparable Branch will gather together all Israel—signifying also that in this cycle the Jewish people who are scattered to the east, and west, south and north, will be assembled together in the Holy Land."

I was told that during the conflict of 1948 the Bahais in Israel had been permitted by Ben Gurion to abstain from bearing arms and to serve as non-combatants instead. After Israel's victory, Shoghi Effendi sent a letter to Ben Gurion pleading the allegiance of the Bahais in Israel to the new regime. In the new State, Bahaim is granted the status of a religion; marriages performed in accordance to the Bahai rite are legal, and all religious institutions of the group are tax-exempt. Where, only a few decades ago, followers of The Bab and Baha'u'llah were cursed and spat upon by fanatical enemies, their children and grandchildren are now completely free to worship God in their own way. Pilgrims coming from all parts of the world to offer prayers at the shrines in Haifa and Acre are pleased to notice that the young Republic of Israel affords full freedom not only to the followers of the three major monotheistic religions, but also to the adherents of Israel's Fourth Religion. Looking down from the Persian Gardens towards the busy and prosperous new Haifa I realized that a prophecy made by Abdul-Baha prior to the first World War (when Haifa was still a sleepy Turkish-Arab town) had been fulfilled to an amazing

degree within less than three decades:

"In the future," the Bahai leader wrote, "the distance between Acre and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first commercial centers of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various philanthropic institutions will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from Acre to Haifa will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world."

Prof. William Popper Honored

Dr. William Popper professor of Semitic languages at the University of California and a brother-in-law of the late Dr. Judah I. Magnes, has received an honorary LL.D. from the University. Prof. Popper is an internationally recognized scholar in Hebrew and Arabic studies. He joined the University of California in 1905 and retired in 1945. He is the author of six volumes on Semitic studies.

Prof. Popper was also honored by faculty members, who, on the occasion of his 75th birthday, published a jubilee volume, "Semitic and Oriental Studies," edited by his successor, Prof. Walter J. Fischel, formerly of the Hebrew University.

SOME twenty-five years ago this writer published an article under the heading, "The Demise of Yiddish Has Been Slightly Exaggerated." The title was of course borrowed from Mark Twain, who once wrote that the rumor of his death "had been slightly exaggerated." Today, with immigration negligible, and Hebrew the official language of Israel, there is occasion for reopening the "case" of Yiddish.

Yiddish, which has a history of some 750 years, is still regarded in Jewish literary circles in Israel, in America and elsewhere, as a troublesome problem.

This writer is indebted to the late Menahem Boraischa, who was a famous Yiddish poet and essayist, for a brief history of the Yiddish language and literature which he published about five years ago under the title of, "The Story of Yiddish."

We Jews have in the course of a 2,000 years old Galuth life employed a multiplicity of languages. Only two of these have however been taken up by our people as ghetto or populace languages: Hebrew-Aramaic in Roman times, and Yiddish in modern times.

It appears that Yiddish had its beginnings in Germany during the eleventh century, when Hebrew words and phrases began to creep into the German vernacular. In 1544 the Pentateuch, or *Chumosh*, was published in Yiddish. Half a century later the first Yiddish novel, "Paris and Vienna" appeared in Italy. One hundred years more passed before the first Yiddish newspaper made its appearance. All sorts of amateurish "Biblical" plays were printed in the East European ghettos during that period. But our own twentieth century was the Golden Age of Yiddish literature. It matured first in pre-Czarist Russia and was later reproduced in the United States, where mass migration brought about a resurgence of Yiddish poetry, literature and the theater.

However, the decline of Yiddish has already begun.

This seems to be the life-story of Yiddish. But it isn't all as simple as that. There is no disputing the fact that Yiddish faces today a crisis. Yet it has faced crises before this.

The first crisis came, when during the *Haskalah* period, the Hebraists wrote contemptuously of Yiddish as the *sifchab*

or kitchen-maid, and extolled Hebrew as the *gvereth* or mistress of the Jewish household. The populace, following its own inclination, used Yiddish, while the Hebraist *intelligentziya* sat in the literary parlor in quite isolated splendor.

The second crisis came when the semi-assimilationists of the Enlightenment epoch described Yiddish as "a bastard jargon, a corrupted German dialect." However, the populace still clung to its *mame-loshen*.

Not so long ago, Yiddish was recognized by the Soviet as an official language for its Jewish minority. Yiddish schools, Yiddish theaters, Yiddish literature were encouraged. In Biro Birjan it was mandatory upon *goyim* to study Yiddish. Today, the status of Yiddish behind the iron curtain is a big question mark. It has no future.

In Israel, several years ago, Revisionist youths smashed windows in bookstores which displayed Yiddish journals. *Dabayr Ivrit*, "Speak Hebrew," was a universal slogan in a pioneering country, though it was only too often rammed into unwilling minds.

Yet it appears that the situation has become more civilized. Yiddish books and periodicals are now being sold in Tel Aviv and Haifa. A Yiddish newspaper is published for Yiddish-speaking immigrants.

The Hebrew University in Jerusalem has established a Chair in Yiddish, but this in itself gives Yiddish the status of an archaic literary culture. As a living, spoken, language in Israel, Yiddish is a thing of the past.

But what of Yiddish in America?

During the period of the two world wars, roughly 1915 to 1940, Yiddish enjoyed its golden age in America. The "gold" is now fading and rapidly. Why?

Some years ago, Dr. Mordecai Saltes published a book entitled, "The Yiddish Press as an Americanization Agency." Dr. Saltes was quite correct then. But the American Jew is now become Americanized. We are reputed to have 200 Yiddish schools in our country, but these

The "Mother Tongue"
Considered a Lost Cause

THE DECLINE OF YIDDISH

By LEON SPITZ

play an insignificant role in our Jewish educational system. Yiddish has been decisively abandoned even in the orthodox synagogue and the City Talmud Torah. The Yiddish press is languishing, and so is the Yiddish theater.

Yiddish has served our Jewish people well in the past, but its time to retire has come. The best of Yiddish literature is being preserved in Hebrew.

Yiddish is no longer spoken; it is no longer read. It is no longer understood by the overwhelming majority of American Jews.

Many of us have retained a nostalgia for certain Yiddish plays. We still read with interest a well-reasoned article on Jewish affairs in a Yiddish newspaper. We appreciate a Yiddish lecture. We utilize Yiddish for publicity or propaganda purposes. We enjoy an occasional Yiddish sermon. Some of us even chuckle at the professional vulgarity which passes for Yiddish humor at banquets or Forums. But an end comes to all things, both good and bad.

The growing conviction is that Hebrew will replace Yiddish even in its last function, that of linking Jewish communities throughout the world.

Honored Men

In London, Edgar Abraham Cohen, Under-Secretary of the Board of Trade, received the Companionship in the Order of St. Michael and St. George. The honor was announced in the King's Birthday Honors List. Alderman Jack Cohen, of Sunderland, was made a Member of the Order of the British Empire.

For the first time in several years two Jews have received Egyptian royal decorations. The two who appeared on the King's Honor List are: Emanuel Mizrahi Pasha, legal adviser to the Administrator of the Royal Private Estates, and Prof. Jacob Bitschai, Professor of Urology at the Ibrahim University, who was also honored recently with a Papal decoration. Both men were made officers of the Order of the Nile.

BUSINESS IN ISRAEL

A Monthly Survey

By ERNEST ASCHNER

Dr. Aschner is a member of the Economic Department of the Jewish Agency for Palestine.

THE tour of Prime Minister David Ben Gurion and other cabinet ministers through the United States on the occasion of the launching of Israel's bond drive last month brought Israel's economic problems closer to the American public than at any time since the establishment of the State three years ago. Coinciding events, such as the inauguration of Israel's transatlantic flights connecting New York and Lydda by regular El Al flights, and the putting into service of an additional 12,000 ton freighter by the Israel-America Line, tended to underline Israel's concentration on economic activities abroad.

These activities, together with the severe import restrictions at home and further attempts to develop Israel's export industries, must be viewed against the country's foreign exchange position, which has improved somewhat, but remains critical. The main problem facing Israel is the fact that the country must continue to import at the approximate annual rate of \$300,000,000, while her exports continue at a rate of only about \$40,000 per year. The resulting gap must be covered through loans, gifts, and transfer of private capital. To the extent that new export industries are developed with the help of foreign investments and loans, the need for gift and loan dollars in future years will be decreased. Hence, Israel's determination to channel the maximum possible amount of dollars into productive enterprises capable either of conserving foreign exchange by producing goods for local consumption,—which would otherwise have to be imported,—or by producing goods for export which will earn foreign exchange.

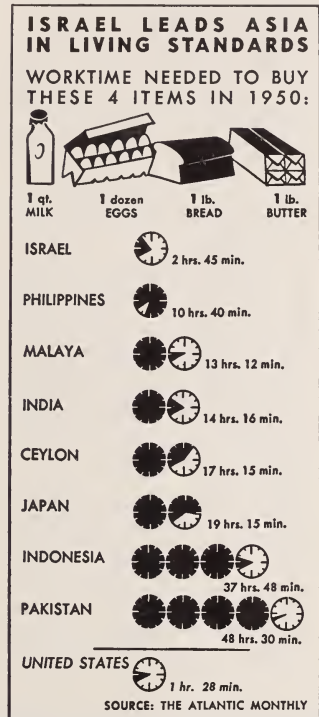
Numerous such enterprises have come into being during recent years and their effect on Israel's foreign exchange position will gradually make itself felt. While the importance of new enterprises for Israel's export industry cannot be overemphasized, equal importance must be given to all ventures that tend to earn foreign exchange through "invisible exports," such as shipping, aviation and tourism.

Vigorous efforts in this direction are being made both by the Government and by private investors. El Al, the Israel National Airlines—a Government-con-

call. Last year the line, which started operating in the summer of 1949, flew over 30,000,000 passenger miles. Considerable foreign exchange earnings are expected this year from its enlarged European service and from the recently added transatlantic and South African services.

In the field of shipping, Israel's merchant marine, which started out in 1948 with five obsolete steamers totaling 21,000 tons, has grown to the present twenty vessels with an aggregate deadweight of 117,000 tons. The majority of these ships are modern freighters. They are already carrying some 15% of Israel's seaborne trade, which exceeded 1,500,000 tons last year. A Government expert estimates that fourteen new vessels, including freighters, passenger liners and tankers, together involving a total investment of some \$26,000,000, are needed in the immediate future. Israel's merchant marine has been more than holding its own in a highly competitive field without the aid of Government subsidies, and the need for additional tonnage offers excellent opportunities to foreign investors.

Similarly, very promising opportunities exist in the field of tourism through the establishment of additional hotel facilities in Israel. The number of tourists who visited Israel last year totaled 30,000, a 50% increase over the 1949 figure. Experts believe that by 1954—barring international conflicts—the number of Israel's annual visitors will be about 100,000. Based on careful estimates of hotel requirements, it is calculated that close to 8,000 new hotel rooms, in addition to the existing 5,000 will be needed in Israel within the next three years.



trolled company—is constantly enlarging its fleet and adding to the number of scheduled flights and foreign ports of



The latest addition to Israel-American Line, the "Elath."

THE current visit to this country of an Israeli frigate and corvette introduces what to many here may be a surprise—an Israel Navy. The two vessels were sent to the United States to help publicize the Israel bond campaign, but have attracted great attention to themselves.

How many ships the new navy has and the extent of the personnel has not been revealed for security reasons; but there is an Israel Navy.

Israel's first fighting vessels were hastily converted blockade runners. In a recent article in the *Palestine Post*, Leo Heiman provides this description of the new force:

"Israel's first naval guns were old mountain howitzers; Israel's first crews were 'sabras' from the kibbutzim who had never before been near a ship, and new immigrants who had rarely before even seen the sea.

"But Israel's first sea victories marked the end of the Egyptian blockade by the sinking of three Egyptian warships and effectively supporting our troops in the Negev.

"The graduation of the second class of the Israel Navy's Officers School recently was another important milestone in Israel's history as a sea power comprising a merchant marine capable of transporting immigrants, tourists, exports and imports and carrying other countries' cargoes as well; a large fishing fleet; and, most important of all, a hard-hitting Navy to protect our shipping, our coast and our lifeline to Europe.

A NEW NAVY IS BORN

"The Israel Navy provides the youth of Israel with an opportunity for learning one of the Navy's 28 professions, which vary from office clerk to navigator. The important thing is that the instructors and pupils are Israelis and that they are going to serve in Israeli warships. After two years of service they can either remain in the Navy with pay ranging from £1.40 (pounds) to £1.85 (pounds) a month, or join the fast-growing Merchant Marine, which needs men with sea experience.

"In the short post-war period, the Israel Navy has trained all of its men and 90% of its officers."

Israel now has its "Annapolis." Maotz Yam is the Naval Academy, operated "somewhere in Israel." It turns out the officers and men. The Academy cooperates with the nautical school at the Haifa Technical Institute, which trains men for the merchant marine. Functioning under the control of the Navy Department, the Academy offers courses in radio, electricity, mechanics, meteorology and astronomy.

The Israeli ships sail under unique naval regulations. No ship is permitted to enter or leave a harbor on the Sabbath, except in times of war or grave emergencies. Every naval vessel has a synagogue and is equipped with a Torah and other religious objects; each man is issued a bible together with his uniform and weapons. The galleys serve kosher food

only. Naval commands are given in Hebrew, with the same terminology used more than 2,000 years ago in the Navy of King Solomon.

The two ships in this country, the "Misgav" (Secure Haven) and "Hagganah" (Defence), are commanded by Shlomo Erel, who served with the United States Maritime Fleet in the last war. The officers and the men are all veterans of Israel's War of Independence, and most of them are survivors of Nazi concentration camps. They emigrated to Israel from 24 countries.

The "Misgav" and "Hagganah" visited New York first and before their departure, Commander Shlomo Erel, presented to Captain David D. Hawkins, Director of Training of the Third Naval District of the U. S. Navy, the flag of the Israel Navy "as a token of our thanks and appreciation for the marvelous hospitality extended during our visit to America." He also commented on the training and lessons the young navy had received from the U. S. Navy, and said that Israel will continue to thrive "as long as the defense of democracy links Israel with America."

Following their festive stay in New York, the ships went to Boston, Philadelphia, Baltimore, Washington, D. C., and Norfolk. Their itinerary includes Savannah, Jacksonville and Miami.



One of Israel's fighting ships the "Misgav" ("Secure Haven").

*An Authority Offers
a Solution to an Archaeological Mystery*

THE GREATEST MANUSCRIPT FIND OF OUR TIME

By ISAAC RABINOWITZ

THE ancient Hebrew and Aramaic manuscripts, about which the world began to hear in the spring of 1948, were immediately hailed by a foremost authority on the archaeology of Palestine as "unquestionably the greatest manuscript find of modern times." Although this judgment has been contested by a small minority of scholars, the more the documents are studied the more strikingly it is seen to be confirmed. These texts are certain to yield a host of valuable new data on a great many matters of the highest importance for the history of western civilization and culture, including the origins both of normative Judaism and early Christianity. The study of the prime sources of the Judaeo-Christian tradition, namely, the Bible, Apocryphal literature, Rabbinic literature and the New Testament, cannot fail to be deeply and permanently affected by these new documents.

The exact circumstances under which the manuscripts were found are still imperfectly known because no first-hand account by the finder, or finders, is yet available. It is fairly certain, however, that the discovery was made by a shepherd, or shepherds, of the semi-nomadic Ta'amireh Bedouin of southeastern Palestine. The Bedouin came upon a cave high up in a cliff situated 12 kilometers south of Jericho, 4 kilometers north of Ain Feshkha, and 2 kilometers from the shore of the Dead Sea. Entering, they found earthenware jars which yielded a quantity of leather scrolls, carefully wrapped in linen. By a process which cannot be detailed here, a number of these scrolls found their way into the hands of two chief purchasers, Mar Athanasius Yeshue Samuel of St. Mark's Syrian Orthodox Convent in the Old City of Jerusalem, and Professor Eleazar Lipa Sukenik of the Hebrew University of Jerusalem.

In February-March 1949, G. Lankester Harding, Director of Antiquities of Jordan, and Père R. de Vaux of the Dominican École Biblique of Jerusalem, led an archaeological expedition to the cave and carefully excavated it. They returned with several hundred fragments of scroll-material, bits of cloth wrapping, many pieces of broken jars, and a Roman cooking pot. None of the artifacts they found, except for the Roman pot, could be dated later than 100 B. C. E. Because

all the other material is of Hellenistic date, the Roman pot is considered evidence of a visit to the cave by somebody sometime during the early centuries of the Christian era. The excavators also found evidence that the cave had been thoroughly ransacked not long before them by somebody other than the Bedouin. Since there was evidence of enough jars in the cave to hold some 200 scrolls, and since the known manuscripts of the several collections constitute the merest fraction of this number, it is quite possible that other scrolls from this hoard may be in existence and may yet turn up.

Thus, there are three main groups of Dead Sea scrolls: (1) those acquired by St. Mark's Monastery, (2) those which belong to the Hebrew University, and (3) the fragments recovered by the Harding-de Vaux expedition, plus others acquired from agents of the Bedouin finders by the Palestine Archaeological Museum. Publication rights of the St. Mark's collection have been turned over to the American Schools of Oriental Research; Prof. Sukenik has assumed responsibility for publication of the Hebrew University's scrolls; and Père de Vaux has been entrusted with the task of publishing both the fragments acquired in the course of the expedition and those purchased by the Palestine Archaeological Museum.

The St. Mark's collection consists of the following:

- (1) 1 scroll containing the complete text of the Book of Isaiah;
- (2) 1 scroll containing a hitherto unknown interpretation of the first two chapters of the Book of Habakkuk;
- (3) 2 scrolls which comprise a single work, a book of discipline describing the fundamental duties and beliefs of those intent upon living righteously according to God's will as revealed in the Torah and through the Prophets;
- (4) 1 scroll (in Aramaic), which,

though it has yet to be unrolled due to its very bad state of preservation, has been identified on the basis of two pieces taken from it as the lost Apocryphal Book of Lamech;

- (5) a number of scroll-pieces, including three fragments of the Book of Daniel (from 2 different scrolls) and several fragments as yet unidentified.

Of the foregoing, the Isaiah, Habakkuk Interpretation and Discipline scrolls have thus far been published by the American Schools.

The scrolls owned by the Hebrew University include:

- (1) 1 scroll, containing a hitherto unknown work called by Prof. Sukenik "The War of the Children of Light against the Children of Darkness";
- (2) 3 scrolls (really separate parts of a single scroll) which contain a number of psalms of thanksgiving, also a collection of scraps of such psalms;
- (3) 1 scroll, containing portions of another copy of the Book of Isaiah.

None of these has been published in its entirety, though Prof. Sukenik has provided specimens of each in two preliminary surveys, *Megillot Genuzot I and II*.

The Harding-de Vaux-Palestine Archaeological Museum collection of hundreds of scroll-fragments includes part of a scroll which has not yet been unrolled; bits of a number of scriptural Books, including Genesis, Leviticus (in the ancient Hebrew book-script), Deuteronomy, Judges; a fragment certainly related to the Apocryphal Book of Jubilees, if not a part of that work; 10 lines of a poetic address, markedly eschatological in character; fragments of the Habakkuk Interpretation, Discipline, Lamech and Hebrew

University Isaiah scrolls; and many others, mostly unidentified. Of these last, four have been identified by the present writer, on the basis of photographs which appeared in the *Biblical Archaeologist*, as portions of a hitherto unknown exposition of Psalm 107.

The non-scriptural texts in this near-miraculous find all obviously participate in a single universe of discourse: they share a common fund of ideas, beliefs and hopes. Some manuscript-leaves, discovered by the late Dr. Solomon Schechter in the Cairo Geniza over a half-century ago and published by him under the unfortunate title "Fragments of a Zadokite Work," obviously belong to the same group of texts. The relationship between Dr. Schechter's "Fragments" and the Discipline scroll is so close, indeed, that the former is in many passages merely a revised and amplified recension of the latter. The dominant note in all these texts is the belief that God is about to fulfill His promises of a new dispensation, one in which wickedness and folly should be no more, while righteousness and truth should be forever triumphant.

The two most important questions for the evaluation of the scroll-materials at the present stage of their study are: When were they composed? And by whom were they produced?

The archaeological evidence of the jars, cloth wrappings, etc., while practically all of it points to a date around 100 B. C. E., is inconclusive because it cannot be absolutely proved that the scrolls were in the jars from remote antiquity, nor even that they were originally placed in the Ain Feshkha cave. The palaeography, that is, the forms of the Hebrew characters used, while apparently most closely related to Hebrew inscriptions of the period prior to the destruction of the Temple, is likewise inconclusive, for we do not have enough definitely-dated other samples of Hebrew writing on perishable materials with which to compare it. What remains, then, is the internal evidence of the texts themselves. A prime bit of such evidence, which has not received the attention it deserves, is the fact that several of the texts mention sacrifices and the Temple of Jerusalem as being in contemporaneous existence; hence these documents must have been written before the destruction of the Temple in 70 C. E. Other allusions, chiefly in the War,

Habakkuk, Discipline and Thanksgiving Psalm scrolls, show that the composition-date of these documents must be placed just before and during the early Maccabean period, 175-125 B. C. E.

It is commonly alleged that the scrolls were the product of an otherwise unknown sect (called "Covenanters" from the frequent allusions to the covenant between God and Israel), somehow related to the Essenes as described by the historian Josephus, who are supposed to have migrated from Judea to Damascus. These allegations, however, in the present writer's opinion, are quite unfounded; they rest upon misinterpretations of certain passages in the "Zadokite Work" in which "the land of Damascus" is men-

tioned. But, as we can now see, these passages are merely allusions to the "captivity beyond Damascus" of Amos 5:27; they are to be understood as references to the earlier history of Israel, not as part of an account of the rise and experience of a peculiar sect.

Who, then, were the group who produced the scrolls? The present writer has sought to supply an answer in a paper which is to be published in a forthcoming issue of the *Journal of Biblical Literature*. Comparison of the Discipline scroll with the "Zadokite Work," as indicated above, shows that the latter is in some sections a revised and amplified recension of the former. The differences between the two

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HOW TO EARN A MILLION

By Dr. Ernest Warschauer

SHOW me the new immigrant who is not obsessed by the question: "How Can I Become a Millionaire!" He should, of course be much more concerned with the question: "To be or not to be" (to exist or not to exist), a problem that like an abyss, might open before him only too soon. However, they nearly all look at the future as if they had the prospect of being a millionaire in their penniless pockets. The Americans, when asked for a recipe for reaching the millionaire goal, usually have a quick answer: "Well, you have to start as a newspaper boy or as a dishwasher."

Unfortunately, I must say, none of my friends, who started as newspaper boys or as dishwashers has become a millionaire so far. Maybe, they started too late, since they were already around fifty, when they arrived here. Mr. G., a linguist from Berlin, started his new post-Hitler career in America in 1939 at this advanced age of life. He found a job as a delivery "boy" in a refined women's apparel shop in Madison Ave. In spite of such a promising start he, too, has not yet become a millionaire. However, he is no longer a delivery boy, but assistant manager of the same shop with a good salary. I was much impressed at the successful progress, other people who never stop rolling down hill, unable to get hold of a support to restore their lost equilibrium. I asked G. to tell me something about his experiences in climbing the ladder up to the post of manager, and from what he told me I shall pick

out one little episode, not only because it is amusing, but also because it reveals the right spirit for being successful.

G. was still in the first stage of his delivery "boyhood," when one morning he was surprised by receiving a nice invitation. A friend, a well-known producer from Hollywood, was in New York on a business trip and invited him to lunch to no less a place than the Waldorf-Astoria. Just that day, G.'s firm had by chance an urgent delivery to a customer living at the Waldorf, and G. was ordered to take care of this matter.

At the Waldorf, deliveries have to be made through the service entrance. G. entered through the side door modestly dressed, as befitting a man carrying packages to a customer. Delivery was made without incident, except that the tip was better than usual, according to the standard of people residing in such palatial hotel. Then G. hurried to the wash room, changed clothes, left the old suit in care of an understanding attendant, and went out through the service door and re-entered the Waldorf through the front door. He met his friend in the lobby and both had a perfectly delightful lunch.

Of course, G. did not tell his friend about the internal and external change he had undergone. This would not have been a fitting subject for conversation at such a luncheon. He kept up appearances. Never to forget doing so is an indispensable requirement in such a situation.

NEWS OF THE MONTH

AFTER an exhaustive debate, the convention of the Zionist Organization of America in Atlantic City by a vote of 329 to 127, adopted a resolution affirming its resolve to do all in its power "to strengthen General Zionism throughout the world." A substitute motion presented by J. M. Alkow of the South Pacific Zionist Region recording its disapproval "of any effort of any party outside of Israel to interfere in the internal affairs of the state of Israel was defeated. Benjamin G. Browdy was re-elected president. The resolution which was approved follows:

"In pursuing its activities on the world Zionist scene the Zionist Organization of America has throughout the years played a major role as a General Zionist organization and has maintained close relations with fellow General Zionists in other lands, particularly with the organization of General Zionists in Israel (Histadruth Nazionim Haklalim). We believe that a reinvigorated Zionist movement, capable of providing effective service to Israel and moral leadership in the Diaspora, can best be achieved through the realization of the principles of General Zionism, and are therefore resolved to do what lies in our power to strengthen General Zionism throughout the world.

"We affirm the position taken by our national executive committee in October, 1950, in hailing the remarkable growth and increasing strength of the organization of General Zionists in Israel and in pledging the continuation of our fraternal relations with it, to the end that it will fulfill its role as the great center party in the interest of stability and the harmonious collaboration of all constructive elements. We continue to deplore the rift in the ranks of General Zionism in Israel brought about by the formation of the Progressive Party, and commend the recent action of our administration in associating itself with the General Zionist Organizations of nine other countries for the purpose of renewing our appeal for unity, we shall continue to

urge and press for the complete unification of the two groups."

☆

A declaration on the World Zionist Organization adopted by the convention called attention to the unabated need for a strong and independent World Zionist Organization. "We hold that the World Zionist Organization must continue to possess special status and retain freedom of action in its own proper spheres," the declaration said. It emphasized that the World Zionist Organization must possess constitutional independence and autonomy in the administration of its activities. "We urge the government of Israel to embark on a policy of reciprocal relations and mutuality of obligations with the Zionist movement to recognize the movement's unique role."

☆

Louis Lipsky, chairman of the American Zionist Council, addressing the convention declared "there is no question now that the Zionist movement is forced by historical necessity to continue its role for at least another decade" although, he added, the form of the Zionist organization may have been changed and adapted to new conditions. Commenting on the resolution adopted by the convention committing the Z.O.A. to aid the General Zionist party, Mr. Lipsky said: "It will be disconcerting for many members of the Zionist organization to discover this morning that they are now the partners of one of the Israel political parties generally and that specifically they are now participating in the current election campaign to defeat Mr. David Ben Gurion and the forces associated with him. In fact this convention by discussion, debate and decision has given the impression of being an opening campaign rally."

☆

Dr. Emanuel Neumann took sharp issue with recent statements by Ben Gurion. He declared that Mr. Ben Gurion had avoided any mention of Zionism or the Zionist movement in his public appearances through the U. S. He

insisted on the indispensability of a special status to be given officially by the Israeli Parliament to the Zionist movement.

☆

Premier David Ben Gurion, in a letter published in *Davar*, organ of the Israel Federation of Labor, denies a report emanating from the convention of the Zionist Organization in Atlantic City that prior to his departure from the United States he had allegedly said that the world Zionist movement did not require a special status with regard to the State of Israel. Ben Gurion terms this report as baseless. He emphasized that he never said it, neither before nor after his departure from the United States.

Premier Ben Gurion's Mapai Party was reported to have polled about fifty per cent of the vote cast for delegates to the forthcoming World Zionist Congress in the elections here. Unofficial summaries gave second place to the Mapam, left-wing labor group, with the right wing Herut and the religious work-

Cars Now Made In Israel

The first shipment of cars assembled in Haifa, the new plant of Kaiser-Fraser of Israel, Ltd., was enroute to an overseas destination. Thirty vehicles were being prepared for shipment to Finland. The plant, recently opened, already has orders totalling \$4,500,000.00, including an order for 800 cars to be shipped to France.

ers, Hapoel Hamizrachi following in that order. Official results are not expected for several days.

Municipal elections held in Migdal Gad gave the Mapai a striking victory. Of the eleven seats in the municipal council the Mapai won eight. The Mizrachi Laborites obtained two seats and the left-wing party, one seat.

☆

Addressing a press conference in London, Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, said that the boycotting of the elections to the World Zionist Congress by the General Zionists and Mizrachi in Israel is "a non-Zionist, non-patriotic act." Such actions, he said, could lead to the end of the World Zionist Organization.

Dr. Goldmann termed as "nonsense" the rumors that the Zionists organizations

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The following is reprinted from
"The Zionist Newsletter," published
in Jerusalem.

OVER a half a million newcomers who have arrived in Israel, it has been estimated that scarcely 10% of the literate read or speak Hebrew, but have recourse to foreign language journals, a need the political parties have been quick to cater for. Indeed, at a recent Cabinet meeting the Minister of Education laid before his colleagues copies of the various foreign language newspapers and periodicals appearing in Israel in order to emphasize the need for greater efforts to teach the new immigrants Hebrew.

This non-Hebrew press can only have the effect of hindering or preventing the successful integration of the newcomers in Israel. There is a special department in the Ministry of Education and Culture concerned with the spreading of the knowledge of Hebrew (*Ma'bleka Leban-chalat Halashon*). The Department's activities consist in maintaining evening classes, *Ulpanim* (intensive five-month courses for professional immigrants), and the production of a weekly newspaper in simple pointed Hebrew, called *Prozdor* (literally, "entrance hall," symbolic of its function as a gateway leading the beginner to acquiring fluency in the language).

The publication of such an organ is an entirely new experiment. *Prozdor* is the only newspaper with a purely educative, non-political purpose, and must not be confused with the now defunct pointed Hebrew daily published by *Davar* called *Hegebi*, which is to be revived in the near future.

Prozdor is produced in cooperation with teachers, and presents a digest of the important local and world events of the week, carefully refraining from party polemic and remaining true to its self-imposed task of imparting to the reader a basic knowledge of the history and geography of Israel, cultivating national and traditional values, and generally fitting the newcomer for citizenship. It is distributed chiefly in immigrant centres and *ma'barot*, *Ulpanim*, evening classes run by the Government and other public institutions. It is also on sale at newspaper kiosks.

An Israeli Newspaper Leads New Settlers Painlessly into Hebrew

ISRAEL'S "FOREIGN LANGUAGE" PROBLEM

By L. NEWMAN

The demand for *Prozdor* far exceeds the supply, which is hampered by the chronic shortage of paper. Its circulation is about 11,000 with some hundreds sent to the Diaspora. The first issue came out somewhat less than two years ago, and its general appearance and content have remained more or less uniform throughout its existence. The subject matter covers all those facets of national life which are of particular importance to the newcomer.

Much thought has gone into educational method, and into the means of exploiting to the full the eight pages comprising the newspaper. All the problems facing the language teacher when sorting out his class of beginners and providing a working basis for arriving at graded levels of knowledge were involved in the initial planning of the paper. It was decided to cater to three grades of learners: "beginners," by which were meant those who had covered a four to six months course in Hebrew; more advanced (one year) and advanced (two years). It was natural that a certain basic knowledge of Hebrew would have to be presumed before even the most elementary newspaper could be of practical use. Thus, after the first few months of elementary grounding, *Prozdor* is providing invaluable—and what is most important, interesting—material for both teacher and pupils, and indeed for anyone wishing to improve his knowledge and fluency in Hebrew. At the outset, explanations of the more difficult words were appended in simple Hebrew paraphrase and Yiddish translations. Later on, French, English and Spanish were added to the list.

An interesting description of the reaction of a Yemenite immigrant to *Prozdor* is recorded in one of the early issues. The Yemenite appreciated the frequent Biblical and Talmudic quotations, but expressed disapproval of the many bracketed "foreign" words dotted about the page. When it was explained that they

were for the benefit of those who did not understand the more difficult words he was puzzled why the Targum* or Rashi was not good enough for them. This reflects a wider problem of suiting the tastes and standards of diverse communities which has finally led to the planning of a similar weekly newspaper by the Ministry specially adapted to the requirements of Oriental Jewish communities. It will be called *Masul*, Highway, and will reflect the needs of those communities and be attuned to their spiritual background.

A regular weekly feature of *Prozdor* is a number of excerpts from the *Aggadah*, which have a bearing on the traditional weekly Portion of the Law or festival reading, introduced by the appropriate verses. The literary section usually contains a simple story, with vowel pointing, for beginners, and an unpointed one for the advanced. Stories are selected in order to serve as an introduction to modern Hebrew literature. The readers are made familiar with the geography of Israel through a regular series entitled "Know the Country," in the form of a descriptive tour of the different regions with an informative background report of the main settlements and towns. A "Farming Corner" contains simple instructions regarding the planting and cultivating of local vegetables, and there is a "Keren Kayemet Page," familiarizing readers with the past history of that institution and keeping them abreast of present activities. Biblical history is retold in a modern, schematic form, and events in the Israel music and theatre world are regularly presented. A Hebrew song, with the music, a selection of Talmudic sayings, a

(Continued on page 22)

* Aramaic paraphrase of the Bible, which in accordance with ancient usage is intoned by a meturgeman or translator as an accompaniment to the traditional Reading of the Law in Yemenite Synagogues.

NEWS OF THE CENTER

Tickets For Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holidays. Seats not ordered will be assigned to other members wishing to worship at the Center.

Young Married Group

On May 23rd the Young Married Group was privileged to hear Rabbi Grossman of the United Synagogue of America on the subject "Jewish Customs Regarding Child Birth." The subject proved to be most interesting and was followed by an active discussion period in which all who were present enjoyed participation. On June 27th, the final meeting of the season, installation of officers was held. The main feature of the evening was a Barn Dance with the well known caller, Bob Harter. The evening was enjoyed in true country fashion and delicious refreshments were served. The following officers were installed that evening: President—Herbert Carr; Vice-President—Alvin Jeffer; Treasurer—Herbert Kamlet; Secretary—Raymond Lipshutz; Social Secretary—Aline Kamlet.

Executive Committee: Mr. and Mrs. Dym; Mr. and Mrs. Bernard Epstein; Mr. and Mrs. Eddie Goldberg.

The Young Married Group has enjoyed a most successful season and are looking forward to an equally successful one for the coming year.

Young Folks League Continue Roof Meetings During Summer

The Young Folks League will continue meetings on the roof, weather permitting, every other Tuesday evening. Admission is limited to members only upon presentation of their 1951 membership cards. The gentlemen are asked to please wear jackets. The next meeting is scheduled for Tuesday evening, July 10th. Come and join in the sociability and cool relaxation of summer evenings.

HEBREW SCHOOL GRADUATION EXERCISES

IMPRESSIVE graduation exercises for the Hebrew and Sunday Schools were held in the synagogue of the Brooklyn Jewish Center on Sunday, June 17, 1951. At that time 24 graduates of the Hebrew School and 29 of the Sunday School (2 day a week department) were awarded certificates. In addition 20 certificates were awarded to members of the Senior Group, Post Graduate Class and Post Bar Mitzvah Fellowship in recognition of the continuation of their Hebrew studies in our secondary department.

Addresses to the graduates were delivered by Dr. Israel H. Levinthal and the Honorable Emanuel Greenberg. The certificates to graduates of the high school department were distributed by Rabbi Manuel Saltzman. Mrs. Frank Schaeffer and Mrs. Julius Kushner distributed the awards.

An award in memory of the late Lucy Greenberg was presented by Mr. and Mrs. Benjamin Z. Levitt to that girl who showed continued excellence in her Hebrew studies in a secondary school. The recipient of this award was Judith Goldstein. The Zvi and Paya Kushner award to the member of the Post Bar Mitzvah Fellowship who has shown excellence in his Hebrew studies was given to Alan Shpall. The Young Folks League awards for students in the upper grades of high school who had rendered excellent service were given to Morton Bromberg, Ruth Klinghoffer and Isabel Miller. The friends of Leonard M. Horowitz presented an award to the Bar Mitzvah lad who had rendered outstanding service to the school and to the Junior Congregation. The recipient was Allen Schafer.

Other awards were: The Rachmil award for general excellence to Renee Aronow.

The Post Graduate Hebrew Award to Robert Spavack.

The Parent-Teachers Association Gift to Dorothy Paula Spinrad.

The Faculty Gifts to Naomi Raphael and Robert Weinman.

Honorable Mention: Barbara Kaplan,

Robert Rood and Myrna Ziegler.

Sunday School Awards to Susan Goldstein and Judith Fenichel.

Honorable Mention: Helen Bloch and Natalie Demsky.

A special feature of the exercises was the presentation of the cantata "What is Torah," by the graduates and the choral group under the direction of Mr. Naftali Frankel. Cantor William Sauler sang a Hebrew solo.

Teachers of the graduating classes are: Hebrew School—Mr. Leo Shpall and Mr. Samuel Edelheit.

Sunday School—Mrs. Mimi Alter and Mrs. Miriam Tessler.

Senior Group—Mr. Daniel Waldstein. Post Graduate Class—Mrs. Nellie Cohen.

Post Bar Mitzvah Class—Mr. Irvin Rubin.

Rabbi Mordecai H. Lewittes, presided.

Our Consecration exercises this year were held on the first day of Shevuoth, June 10th in which 21 consecrants participated. A very attractive program was presented by the girls in the form of a Cantata called "The Tablets of Sapphire" which was adapted by Rabbis Levinthal and Saltzman from the original script by Dr. Louis I. Newman. Each consecrant was presented with the Sisterhood gift, a copy of the book titled "Book of Jewish Thought."

The annual Special Baccalaureate Service for all Graduates from Hebrew, High School, Sunday School, Center Academy and all Consecrants was held on June 9th. Rabbi Lewittes preached the Baccalaureate Sermon. The annual Benjamin Hirsh award presented by the Junior Congregation was given to the young man who rendered the greatest service to the Junior Congregation. The recipient of this award was Stanley Green.

THE YOUNGER MEMBERSHIP

DURING the past month, the Young Folks League has elected and installed the following officers:

President Milton Reiner
First Vice-President Morris Hecht
Second Vice-President Rhoda Soicher
Treasurer Ben Berke
Recording Secretary Beverly Cohen
Corresponding Secretary Frances Green

Our Executive Board Honorary Members are: Dave Gold, Gerald Jacobs, Aaron Pollack and Jerome Simonson.

All of the members of the Executive Board are taking charge of Committees. All of our Committees are open to more members. We list below the various Committees and urge members interested in serving on them to contact the Chairmen in person at our meetings or by dropping them a note care of the Brooklyn Jewish Center:

Israeli Bond Drive —
 William Brief, Dr. Bernard Cutler,
 Dolores Miller.
 Door Committee —
 Paul Kotik, Martin Bruckner.
 Host and Hostess —
 Seymour Eistenstadt, Alfred Miller.
 Fund Raising —
 Dorothy Gribetz, Harry Deitch.
 Interest Groups — Elmer Riffman.
 Music Group — Harriet Bell.
 Hebrew Culture — Martin Karlin,
 Max Wertheim.
 Current Events — Paul Kotik,
 Frances Green.
 Entertainment Committee —
 Harold Rossman.
 Newspaper — Rhoda Soicher.
 Cheer Committee —
 Judith Sorcher, Anne Mason, Muriel Cutler.
 Refreshment Committee —
 Pauline Magid.
 Ushers Committee — Murray Landau.

We urge interested members to contact the above chairmen in order to play an active part in Young Folks League activities.

For the coming year, our Officers and Executive Board are striving to increase the range of friendships among our members and to increase membership participation in our various programs. To

achieve the former objective, we have already embarked on a series of successful outings for the summer and in the fall, shall sponsor a tennis tournament among our members. To increase the role played by members in our programs, we are, for example, planning a Jewish Music Month Program which will feature

THE JUNIOR LEAGUE IN RETROSPECT 1950-1951

As we look back on the 1950-51 season we feel that the past year has been rich in accomplishment in the cultural sphere, in the social sphere and in the area of Jewish living.

Socially, our year was most successful. Our monthly socials served effectively to integrate our college age youth into Center activities. Such novelties as game nights, square dances and similar programs lent a light note to those activities. We had some more formal dances, the highlight of which was our formal at the end of May.

In the cultural sphere, we presented many rich and varied evenings. Many of our members participated in a series of successful musicals. There were a number of stimulating forums, in which our members discussed such topics as "November Election Issues," "U. N. Policy in Korea," "New Year's Resolutions in a Troubled World," "What Can I Do About Brotherhood," etc. Many interesting guest speakers graced our platform. Dr. Rothberg, a Center member, spoke to us about V. D. A speaker from the Federation Employment Service discussed vocational opportunities. A representative from the Council of Christians spoke to us on the progress of the interfaith movement. Rabbi Saltzman gave us one of his interesting talks on "Two Views of Sex — The Talmud and Freud."

Some of our most interesting evenings were planned in order to make positive Jewish living an understandable reality to our membership. We discussed the meaning of our Holiday traditions at various times. One of our older members, Hugo Dershowitz, spoke to us about this year in Israel. Our members presented an "Eternal Light" script for Chanukah. We presented a successful Friday Night Youth Service. Those of our members who attended a YPL Con-

our own instrumentalists, our own soloists, our own choral group and our own folk dancers.

We are confident that with the usual cooperation of our members, we shall make this a banner year in the history of the Young Folks League.

MORRIS HECHT,
Vice-President.

vention came back and led a discussion "How Does Judaism Meet the Needs of Young American Jews?" An interesting lecture on "Jewish Music" was held. We shared also in the contribution of funds to the Seminary as well as other charities. The amount of \$700 was raised and turned over to the U.J.A. Another highlight of our Jewish activities was our successful "Third Seder." Many of our members participated actively in the activities of the Young People's League of the United Synagogue of America, some of them as officers and members of the Executive Board.

The Junior League has concluded a well-rounded and enjoyable season and looks forward to an equally successful season in the fall. Our Nominating Committee has brought in the following slate of officers for the coming year: President—Arthur Ezersky; Vice-Presidents—Jack Sprung and Selma Portnoy; Treasurer—Kurt Ranis; Recording Secretary—Lorraine Balowitz; Corresponding Secretaries—Selma Bransky and Rona Levy; Chairman of Executive Board—Doris Ohlsen.

JOSEPH H. AARON,
Adviser.

Bon Voyage

Best wishes for a pleasant journey and a safe return to our midst is extended to Mr. and Mrs. Jack Serman of 1282 Union Street who left for a trip to Israel on June 22nd.

Graduations

Stanley Dannenberg, son of Dr. and Mrs. Max Dannenberg graduated from Jefferson Medical College receiving his degree in medicine.

Bernard Hoenig, son of Mr. and Mrs. Moses H. Hoenig was graduated from the Talmudical Academy of Yeshiva University and will leave July 1st with the New York University Workshop for Israel.

GRADUATION IN CENTER ACADEMY

DURING the eight years which our boys and girls spend at the Center Academy they acquire a rich fund of Jewish knowledge and a warm attitude toward Jewish values. What is more, all of them, with very few exceptions, continue their Hebrew education in public high schools and in Marshalliah or in the graduate courses of our own Center. In each one of these institutions they are outstanding in their Hebrew work. On the secular side, too, they distinguish themselves in their work in high school.

With the graduation exercises of the Class of 1951, which were held in the Auditorium of the Brooklyn Jewish Center on June 10, another year came to successful conclusion.

In keeping with the tradition of our school, the graduates presented two original plays—one English and one Hebrew. The English play, "Angels in Disguise," was an enjoyable comedy which reflected the children's attachment to their Alma Mater. The Hebrew play was an outgrowth of their study of Jewish history. "Shivath Zion," or, the "Return to Zion," was chosen by the children as the topic for the play because they were impressed by the analogy of the Jews' return to Israel from the Babylonian captivity, about 2400 years ago, with the ingathering of exiles on our own day.

The texts of the two plays, which were conceived and written by the children themselves, the soulful tunes which they composed, the dances which they created and the colorful scenery which they painted—all these things are ample testimony of the integrated, well-rounded education which the Center Academy offers its students.

Hundreds of people filled the spacious Auditorium of the Brooklyn Jewish Center. Parents and friends of the graduates, as well as the faculty, officers and members of the Board of the Center Academy and of the Brooklyn Jewish Center—all were enthusiastic in their praise of the children's performances. Mr. Vandenheke was in charge of the English play. Miss Prenskey of music. Mr. Harris of art and Miss Bush was in

charge of the Hebrew play.

Our love and best wishes will accompany these boys and girls. May they have a very happy summer and a very happy and successful future.

Around the Center Academy

An informal Shevuoth assembly was held on Thursday afternoon, June 7th. The festivities opened with a Bikkurim procession by the primary grades. Each child carried a colorful basket (which he had made for the occasion), filled with flowers. Faculty and students agreed that the most impressive figure in the procession was Moses—a second grade child—who, adorned with a white beard, proudly carried the tablets of the law, his own handiwork. Shevuoth songs and Israeli dances concluded the program. The girls and boys of the incoming graduating class were in charge of the arrangements.

Heartfelt thanks to Dr. Levinthal for his generous gift of books of Jewish interest to the children's library of the Center Academy. These volumes will afford our pupils an added source of information and they will be of great help in research work. We all wish Dr. and Mrs. Levinthal a healthy and restful summer.

Wishes of Bon Voyage and of a happy homecoming to our Director, Mrs. Anna Lesser, and to our music teacher, Miss Frieda Prenskey, both of whom are going to spend their summer vacation in Europe.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the Purchase of Prayer Books, Taleisim and gifts to our Library from the following:

Mr. and Mrs. Harry Aaronson in honor of the Bar Mitzvah of their son, Edward.
Dr. and Mrs. David Kaufman in honor of their son Charles' Bar Mitzvah.

Mr. and Mrs. Sidney J. Lipson in honor of the Bar Mitzvah of their son, Barry J.

Dr. and Mrs. Israel H. Levinthal.

Dr. and Mrs. Samuel T. Markoff.

Mr. and Mrs. Morris D. Wender in honor of the marriage of their son, Jerry.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Jack Messinger of 201 Eastern

Parkway on the Bar Mitzvah of their son Neil H., which was celebrated at the Center on June 23rd.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Irving Abramson of 5701 15th Avenue on the marriage of their daughter, Betty, to Mr. Milton Berner on June 24th.

Mr. and Mrs. Alex Bernstein of 1503 President Street on the marriage of their granddaughter, Felice Bernstein, to Mr. Arnold Burns of Malverne, L. I., on June 17th. Congratulations are also extended to Mr. and Mrs. Bernstein on the marriage of their grandson, Arthur Bernstein, to Miss Barbara Ettinger of Forest Hills, L. I., on June 24th.

Mr. and Mrs. Emanuel Goldsmith of 469 Crown Street on the marriage of their daughter, Elaine, to Lieut. Charles Joseph Satuloff on June 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. Isaac Schrier.

Mr. and Mrs. Zachariah Marcus of 961 Lincoln Place on the birth of a son, Mark Philip, to their children Mr. and Mrs. Lionel Marcus on May 23rd.

Miss Roslyn Seidler of 888 Montgomery Street on her marriage to Mr. Bernard Messer at the Center on June 24th.

Mr. Jerry J. Weiner of 436 Eastern Parkway on his marriage to Miss Corinne Schapiro on July 3rd.

Summer Gymnasium Schedule

The following Gym and Baths Department schedule will prevail during July and August.

Monday:

Women—10 a.m. to 3 p.m.

Men—3 to 10 p.m.

Boys—3 to 5 p.m.

Tuesday:

Women—10 a.m. to 10 p.m.

Girls—3 to 5 p.m.

Wednesday:

Women—10 a.m. to 3 p.m.

Men—3 to 10 p.m.

Boys—3 to 5 p.m.

Thursday:

Women—10 a.m. to 5 p.m.

Girls—3 to 5 p.m.

Men—5 to 10 p.m.

Friday:

Men and Boys—1 to 6 p.m.

Sundays and Legal Holidays:

Men 10 a.m. to 2 p.m.

Boys—2 to 5 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERLA, BERNARD

Res. 263 Eastern Parkway
Bus. Real Estate, 2039 B'way.
Married
Proposed by Isador Lowenfeld,
Samuel Weiss

DWORKIN, MURRAY

Res. 1678 Union St.
Bus. Macy's
Married

FREEDMAN, PHILIP

Res. 85 Eastern Parkway
Bus. C. P. A., 40 E. 34th St.
Single
Proposed by Martin Bruchner

GRAITZ, MISS RUTH

Res. 1654 Union St.
Proposed by Ina Perlowitz,
Aaron A. Berman

HELLMAN, MISS JANICE H.

Res. 859 Montgomery St.
Proposed by Max Caplow,
Martin Bruckner

HERZOG, IRWIN L.

Res. 75 Ocean Ave.
Bus. Lawyer, 54 Nassau St.
Married
Proposed by Bernard Feinstein,
Dolores Schiff

KAHN, ISAAC

Res. 1548 President St.
Bus. Retired
Married
Proposed by Michael Kahn,
Martin Bruckner

MOSER, EUGENE A.

Res. 595 Eastern Parkway
Bus. Medical Supp., 100—5th Ave.
Single
Proposed by Morris Hecht,
Bernard Feinstein

PATRICOE, JULES

Res. 901 Washington Ave.
Bus. Textiles, 30 E. 2nd St.
Single
Proposed by Marvin Blickstein,
Evelyn Leifer

PLAPINGER, EUGENE

Res. 916 Carroll St.
Bus. Brokerage
42 B'way
Married

SPILKE, DAVID H.

Res. 1930 E. 2nd St.
Bus. Textiles, 132 Eldridge St.
Single
Proposed by Louis Becker,
Ruth Machlin

SWIRSKY, MISS GRACE R.

Res. 21 Blake Ave.
Proposed by Ina Perlowitz

ZIRSK, MARVIN L.

Res. 431 Brooklyn Ave.
Bus. Optometrist, 855—6th Ave.
Single

Late Applications:

DIAMOND, LOUIS

Res. 713 Lafayette St.
Bus. Clothing, 40 Flatbush Ave. Ext.
Single

Proposed by Harry Diamond,
Sam Schoenfeld

GUTCHMAN, ROBERT

Res. 1025 St. Johns Pl.
Bus. Belts, 197 So. Bway., Yonkers
Married
Proposed by Louis Rivkin

SACKS, JULIAN

Res. 1402 Park Place
Proposed by Aaron Levine,
Jules Gold

TANENBAUM, JAY LAWRENCE

Res. 480 Lefferts Ave.
Single
Proposed by Dr. Samuel T. Markoff,
Leo Kaufmann

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Friday, August 3rd through Sunday, August 12th. The department will reopen as usual on Monday morning, August 13th at 10 a.m. for women.

Summer Library Schedule

The Library of the Center will be open during July on Mondays, Tuesdays, Wednesdays and Thursdays from 4 to 8 p.m., and on Fridays from 2 to 5 p.m. and will be closed during the month of August.

Holiday Gym Schedule, July 4th

The Gym and Baths Department will be open on Wednesday, July 4th for men from 10 a.m. to 2 p.m. and for boys from 2 to 5 p.m.

FAVORITE RECIPES of FAVORED PEOPLE

By Terry Elman

A Jewish recipe much in favor with Hollywood stars is the following.

Ingredients

4 to 5 lbs. brisket of beef
Salt, pepper and flour
1 cup canned tomatoes
1 cup cubed carrots
1 cup small white onions
½ cup cubed turnips (optional)
¼ cup sliced celery
1 clove garlic
6 whole peppercorns
½ teaspoon marjoram
1 bay leaf

Method of Procedure

Cut a piece of the fat off the meat and rub a heavy iron pot with it. Rub meat with salt, sprinkle with pepper, and roll in flour. Have the pot hot and put the meat in, turning it so that it browns on all sides. Add the tomatoes, cover the pot tightly, reduce the heat and simmer very slowly for one hour. Add the carrots, onions, turnips if used, and celery. Tie the garlic, peppercorns, marjoram and bay leaf in a piece of cheesecloth and put into the pot. Continue cooking very slowly till the meat and vegetables are done (about 3 hours). When done, remove the meat to a hot platter, arrange the vegetables around the meat.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 8:12.

Sabbath services, "Shelah Leka" Numbers 13.1-15.41; Prophets-Joshua 2.1-24, will commence at 8:30 a.m.

Mincha services at 6:00 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 8:15 p.m.

Personal

Dr. Emanuel E. Schwartz, son of Mr. and Mrs. Sigmund Schwartz of 615 Empire Boulevard, has been appointed assistant resident in Radiology at the University Service of the Grace-New Haven Community Hospital, New Haven, Conn.

PAGING SISTERHOOD!

The month of June marks the end of the season for our Sisterhood. It has indeed been a year of achievement and accomplishment, due in the largest measure to the vision, the courage and the capable leadership of my predecessor, Mrs. Sarah Klinghoffer. We shall not convene again until the Fall.

It is good to look ahead to the summer months, to a period of relaxation and recreation. But, with the recreation, let us also aspire to a feeling of re-creation, to a sense of security and serenity in the thought that we belong—that we are proud to be members of the Jewish faith, that we are proud to be members of the largest conservative Sisterhood in the country. Let us then pledge to rededicate ourselves to our noble work so that we may return in the Fall with renewed fervor and enthusiasm to serve our Sisterhood, our Synagogue, and our community.

BEATRICE SCHAEFFER,
President.

Installation of Officers

Our Annual Installation Meeting, held on Monday evening, June 4th, was another outstanding event in a long list of memorable Sisterhood events. Under the able chairmanship of Sarah Epstein, the program moved along in a spirited but dignified fashion. The Annual Report, presented by our outgoing president, Sarah Klinghoffer, was highlighted by vivid descriptions of the inspiring and stimulating meetings held during the year, and by expressions of thanks to all her co-workers.

Our installing officer, Mr. Harry Blickstein, Secretary of the Center, performed the very difficult task assigned to him in his inimitable manner—the whole procedure interspersed with delightful humor which brought rounds of appreciative applause.

Mrs. Frank Schaeffer, the newly installed president, graciously accepted the honor bestowed upon her, as well as upon her very excellent staff of officers and Board of Directors, and pledged to devote all her time and efforts to her new assignment.

Norman Atkins, famous baritone of the radio and concert stage, enthralled the large audience with his rendition of several selections, and the very gala evening was brought to a close by the showing of a technicolor film of the "Jewish Home Beautiful" program.

Officers of Sisterhood

Mrs. Frank Schaeffer President
Mrs. M. Robert Epstein Vice-President
Mrs. Julius Kushner Vice-President
Mrs. Carl A. Kahn Vice-President
Mrs. Joseph Levy, Jr. Treasurer
Mrs. Solomon Mitrani Rec. Secretary
Mrs. Benj. H. Wisner Corr. Secretary
Mrs. Harry Zakhem Social Secretary

BOARD OF DIRECTORS

Mrs. Bernard J. Aaron	Mrs. Nathan Garelak
Mrs. George Altman	Mrs. James Geffen
Mrs. Louis Bady	Mrs. Irene P. Ginsberg
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HONORARY PRESIDENTS

Mrs. Maurice Bernhardt	Mrs. Morton Klinghoffer
Mrs. Phillip Brenner	Mrs. Isador Lowenfeld
Mrs. Joseph Horowitz	Mrs. Albert Witky

HONORARY DIRECTORS

Mrs. Hannah Greenblatt	Mrs. Hyman Rachmil
Mrs. David Halpern	Mrs. Louis J. Roth
Mrs. L. J. Levinson	Mrs. Samuel Rottenberg
Mrs. Israel H. Levintal	

Our Own Women of Achievement

Mrs. Celia Benjamin has been elected to the Brooklyn Board, Women's Division, Federation of Jewish Philanthropies.

Mrs. Mabel Berman has been re-elected President of Eastern Parkway Hadassah.

Mrs. Sarah Epstein continues as a Vice-President of Brooklyn Branch of the Women's League, and as co-chairman of Torah Fund for Brooklyn. She has also been elected President of the P.T.A. of the Hebrew School of the Center.

Mrs. Sarah Klinghoffer has been elected a Vice-President of the Metropolitan Branch of the Women's League.

Mrs. Sarah Kushner has been re-elected Vice-President of the United Parent-Teachers Association of Hebrew Schools.



Seated: Left to right — Mrs. M. Robert Epstein, Vice-Pres.; Mrs. Frank Schaeffer, President; Mrs. Carl Kahn, Vice-Pres.
Standing: Left to right — Mrs. Joseph Levy, Jr., Treasurer; Mrs. Harry Zakhem, Soc. Sec'y; Mrs. Julius Kushner, Vice-Pres.; Mrs. Benjamin Wisner, Cor. Sec'y; Mrs. Solomon Mitrani, Recording Sec'y.

Mrs. Mildred Levine has been elected President of the Brooklyn Region of Hadassah.

Mrs. Lilian Lowenfeld has been elected to the National Board of the Women's League, to the Advisory Board of Metropolitan Branch of U.J.A., and co-chairman of Brooklyn Women's Division of U.J.A.

Mrs. Jeanette Richman has been re-elected President of Aviva Hadassah.

Dates to Remember

Monday, September 10th — Sisterhood Executive Board meeting—1:00 P.M.

Monday, September 24th—First General meeting of the season—8:15 P.M.

Wednesday, October 31st — Mother-Daughter Luncheon and Fashion Show.

Closing Luncheon and Final Meeting Of Executive Board

As hostess to the Sisterhood Executive Board at its closing meeting, our retiring President, Sarah Klinghoffer, tendered a beautiful luncheon on June 7th, the highlight of which was a testimonial tribute to Mrs. Amelia Rachmil upon the occasion of her retirement as Sisterhood Treasurer for almost 25 years. Deserved praises were spoken by Rabbi Saltzman, Mrs. Israel H. Levinthal, Mrs. Beatrice Schaeffer, new President of Sisterhood, and Mrs. Sarah Epstein. A gift of an exquisite sterling silver bowl from Sisterhood was evidence of our grateful appreciation of her fine efforts for almost a quarter of a century. A financial report read by Mrs. Klinghoffer was further evidence of the monetary miracles performed by Mrs. Rachmil. This report served also to acquaint the Board with the many facets of Sisterhood work and our manifold philanthropies. Mary Kahn, chairman of our forthcoming Mother-Daughter Luncheon and Fashion Show, to be held on Wednesday, October 31st, and co-chairman, Mrs. Debby Jackman, distributed tickets and urged active support for a financial success. Chairmen of committees were appointed and other relevant business reported. Our new President, Mrs. Schaeffer, wished all a happy and healthy summer.

Sisterhood Sells Israel Bonds

Israel bonds, purchased through Sisterhood, are the bonds which signify your faith in Israel. Invest in Israel, share in the glory of this worthy cause, and earn

material as well as altruistic profits. Now, today, buy your bonds from Chairman Irene Perlin, HY. 3-0677, and co-chairman Anne Weissberg, ST 3-0639. If you have purchased them from other organizations, please notify them so they can record the amount for Sisterhood's records. Remember, if you are a Sisterhood woman, take pride in our accomplishments also.

United Jewish Appeal

June is UJA month, by proclamation of Mayor Impellitteri. Chairman Sarah Epstein reminds you there is still time to make your contribution. Do it now, alleviate the life-and-death struggle of thousands of Jews clamoring to reach Israel.

Cheer Fund

Mrs. Ruth Bernhardt, in honor of the birth of her two grandsons.

Mrs. Dora Gaba, in honor of her twenty-fifth anniversary.

Mrs. Lilian Lowenfeld, in honor of her son's graduation from Syracuse University.

Mrs. Shirley Gluckstein, in honor of her daughter's confirmation.

Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Milton Reiner's father.

Mrs. Amelia Rachmil, in honor of the Testimonial given to her upon her retirement as Treasurer of Sisterhood.

Mrs. Lillian Zakheim, in memory of Mrs. Claire Mitrani's mother, Mrs. Goldman.

Additions to Library

The following books have been added to our library for circulation:

John Adams and the American Revolution—Catherine D. Bowen.

Man is Not Alone—Abraham Heschel

Israel Laughs—Paul Steiner

Purim and Chanukah—Theodor Herzl Gaster

Freedom and Reason—

Edited by Salo Baron

The Chain and the Trunk—

David Miller

Haggadah—Maharal

Brith Shalom—H. J. Bloom

Toledo Amenu Bazeman Hahadash—E. Shmueli

Ha 'Mekah Ve Ha-Memkhar—

R. Hai Gaon

Sicre Zinta—Ed. Jaskowitz

Seder Tifilah—Rabbi A. I. Kuk
Let My Right Hand Wither—Daniel Spicehandler
Hebrew Alphabets—Reuben Leaf
Collected Poems of Philip M. Raskin
The Age of Faith—Will Durant
Face of a Hero—Louis Falstein
Jew-Hate as a Sociological Problem—Peretz F. Bernstein

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Wednesday } 5 to 9 P.M.
Thursday }
Friday }

Sunday—Noon to 9 P.M.

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MRS. SARAH KLINGHOFFER HONORED ON RETIRING AS PRESIDENT OF CENTER SISTERHOOD



ON THURSDAY evening, May 24th, Jewry the world over celebrated Lag B'Omar, and in our Center, 500 men and women marked the occasion of the retirement of Mrs. Morton Klinghoffer, our Sarah, from the presidency of the Sisterhood, which post she occupied most illustriously for three years, having served first an equally commendable apprenticeship as Vice-President for nine years and as Program Chairman for more than seventeen years. The unprecedented event elicited the highest praise from our rabbis, Dr. Levinthal, Rabbi Saltzman and Rabbi Lewittes, each of whom remarked upon the dynamic drive, the creative ability and the humble, self-effacing personality of the guest of honor. In a major address, Mrs. Marion Siner, National President of the National Women's League of the United Synagogue of America, emphasized the inherent Jewish spirit which dominated all of Mrs. Klinghoffer's programs; she told of her stimulating contributions to Women's League and of the high regard in which Women's League holds "our Sarah."

As Chairman of the evening, President-elect Mrs. Beatrice Schaeffer, in a moving introduction, portrayed Mrs. Klinghoffer as "our Jewish Woman of Achievement," adding that the latter had, by reason of her constant innovations and precedents, continually "bewitched, bewildered and befuddled" the members of Sisterhood, who gladly followed her dynamic leadership. A personal account of the "scenes behind the scenes" in Mrs.

Klinghoffer's daily and "nightly" life was delightfully revealed by Mrs. Lila Leonard, a member of her program committee and a close friend of many years. Recognizable details of telephone tie-ups and midnight-to-dawn typewriter trysts amused the audience who enjoyed the human side of this very busy lady's life. The anecdote related by Mrs. Sarah Epstein, Vice-President of Sisterhood, in which she told of how God made the world, then rested, then He made man, and rested, then he made "Sarah Klinghoffer, and nobody rested," brought forth peals of laughter from all her friends and members who appreciated her energetic magnetism. Mrs. Epstein presented to our outgoing President, on behalf of Sisterhood, a magnificent silver swinging tea-kettle, which she stated was symbolic of the warmth and affection which all of the members of Sisterhood felt for her.

The spirit of the evening was truly unique, complimentary in every way. There was the heartfelt admiration for the "lady of the evening," the delightful collation arranged by our caterers, the utter informality yet quiet dignity which permeated the entire program, and, especially the unusual array of musical talent gathered to honor Mrs. Klinghoffer. Beverly Somach, the young violinist prodigy, Norman Atkins, celebrated baritone, and soprano, Frances Sanford, assisted at the piano by our own outstanding music director, Sholom Secunda, all rendered fine contributions to a memorable musical per-

Left to right — Cantor William Sauler, Joseph Goldberg, Mrs. M. Robert Epstein, Rabbi Manuel Saltzman, Mrs. Morton Klinghoffer, Mrs. Frank Schaeffer, Rabbi Israel H. Levinthal, Mrs. Emanuel Siner, Rabbi Mordecai H. Lewittes, Mrs. Sidney Leonard and Morton Klinghoffer.

formance. Messages and telegrams from national and local leaders, as well as from relatives and friends attested further to the esteem in which Mrs. Klinghoffer is held. Besides those already mentioned, dais guests included Cantor William Sauler, Administrative Director Joseph Goldberg and Morton Klinghoffer, patient and indulgent husband of the guest of honor. A tremendous cake, "To Sarah—Our Jewish Woman Of Achievement—From Our Sisterhood," graced the beautifully floral bedecked dais.

Stating that "speech is a message from the heart," Mrs. Klinghoffer replied that this testimonial, this "ehrenabend" was a most unusual day, one to be treasured in the "deep recesses of my mind and heart." The poignancy of her response touched the large audience as she expressed her deep gratitude for this demonstration of their affection. "Your praises," she said, "will be of use in teaching me, not what I am, but what I ought to be." A wonderful evening for a wonderful woman who had helped to build a wonderful Sisterhood!

ISRAEL'S "FOREIGN LANGUAGE" PROBLEM

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humorous section and a crossword puzzle complete the picture. A recent crossword puzzle was contributed by a reader who had been greatly impressed with the importance of learning Hebrew Grammar. She had consequently evolved a crossword made up of clues solely concerned with grammatical rules and constructed in the shape of the Hebrew letters forming the words "Speak Hebrew!"

A corner is usually reserved for the readers' own contributions in which they relate, in simple Hebrew, some item of interest usually connected with their own experiences.

A successful experiment initiated recently was the bringing together of the pupils of evening classes and *Ulpanim* with the editorial board of *Prozdor* for the purpose of conducting a vocal edition of the paper. Teachers and editors recited their contributions followed by the pupils' reading their Hebrew compositions. The occasion was attended by a crowded audience of beginners from many

lands (many were turned away for lack of standing room, so great was the response).

This is to be the precursor of future gatherings of a similar nature, and is in line with the unique character of the paper.

New instruments have had to be forged, and new methods improvised, to meet the problems arising from mass immigration and the integration of a nation returning to its homeland. Such words as *ma'bara*, or *pachon* (aluminum shack used to house immigrants), reflect in striking manner the present history of Israel. Indeed the word *ma'bara* ("transitional settlement" literally, "a crossing", "passing over") is more than a description of a type of immigrant centre: it is the symbol of a historical process of a "passing over" from one kind of life to another, from slavery to freedom, exile to redemption. Similarly, *Prozdor* is symbolic of that same process in the field of cultural education.

THE GREATEST MANUSCRIPT FIND

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are equally revealing: the Discipline scroll is a quietist, pacifistic document; the "Zadokite Work" is filled with militaristic zeal against apostates and foreign foes. No mention is made in the Discipline scroll of the "guides of righteousness" who are referred to again and again in the "Zadokite Work" (as well as in the Habakkuk scroll) and to whom the faithful are admonished to give implicit obedience. In the Discipline scroll, God Himself is expected to bring about the final consummation, with no need of human agents; in the "Zadokite Work" the faithful are the instruments of God's high purpose. Such considerations as these have prompted identification of the group which produced the scrolls with the ancient Hasidim who are mentioned in the Books of Maccabees. There we read how the Hasidim abandoned their pacifism and, accepting the leadership of Mattathias and Judas Maccabeus, fought manfully for their faith and freedom against the armies of Antiochus Epiphanes. The "guides of righteousness" of the Habakkuk scroll and the "Zadokite Work," then, are none other than Mattathias and Judas;

and Judas; the "Zadokite Work" is a revision of the Discipline scroll reflecting the abandonment of pacifism by the Hasidim and their acceptance of Maccabean leadership.

This sketch is already too long. It must be pointed out, however, that if the identifications suggested in the previous paragraph should be correct, the newly-discovered scrolls may confidently be expected to throw a flood of new light upon one of the great germinal periods of human history. These documents of the ancient Hasidim do indeed constitute "the greatest manuscript find of modern times."

Mr. Secunda's Liturgical Music To Be Published

The Mills Music Company will publish Mr. Sholom Secunda's catalogue of liturgical music, both choral and congregational. The catalogue includes compositions for services on the Sabbath, Rosh Hashonah and Yom Kippur, and other holidays. Each composition will be issued separately. The first two, "Pi's' Chu Li Shaarei Tsedek" and "Hashkiveinu" are scheduled to be released by July 1st.

Reception to Brooklyn Jewish Center Choral Group

Under the auspices of the Ritual and Religious Service Committee a reception was tendered on Thursday evening, June 14th, to the Brooklyn Jewish Center Choral Ensemble, consisting of the Center Choral Group and the Synagogue Choir. Rabbi Mordecai H. Lewittes presided. Mrs. Frank Schaeffer extended the greetings of the Sisterhood. Dr. Levinthal delivered an address in which he stressed the place of music in Jewish life. He thanked Mr. Secunda, Music Director of the Center, and the members of the Choral Ensemble for their cooperation in promoting the musical activities of the institution. Mr. Sholom Secunda responded on behalf of the choral groups. An excellent program of entertainment was arranged for that evening by Mr. Secunda and included Judith Mendelson, violinist, vocal selections by Frances Sanford and Charney Shapiro.

Letter to the "Review"

Recently a few of the men who fought across the shell-pocked face of Europe with the 7th Armored Division decided the friendships welded together under the hell-and-fire of a long World War II should not be allowed to languish and die. To this end a charter was taken out for the 7th Armored Division Association. Its purpose: to bring together again the men we remember as friends and to keep alive the glowing memory of a great division and its men who, through their deeds, made it outstanding.

This year the small Chicago Chapter is hosting the 1951 National Convention of the 7th Armored Division Association and we would like to extend to all former members of the 7th Armored Division a personal invitation to come to Chicago for the National Convention, which will be held on August 25-26, at the Sherman Hotel.

The Brooklyn Jewish Center REVIEW reaches many of these men. Will you, through your publication, carry this invitation to us? For information please write to the undersigned at: Chicago Chapter, Seventh Armored Division Association, Box 5072, Chicago, Illinois.

J. P. SMITH.

NEWS OF THE MONTH

(Continued from page 13)

of America would not send any delegates to the congress. He emphasized that he has been officially assured by Benjamin Browdy, president of the Z.O.A., that the organization will send delegates to the congress in Jerusalem. However, he added, that it was possible that some American delegates might boycott the congress.

☆

A resolution adopted by the Munich City Council calling on the Bavarian Parliament to enact legislation prohibiting *schechita*, the slaughter of animals according to Jewish religious precepts, came under fire from German Jewish leaders today.

The resolution, introduced by the Socialists, was carried, 26 to 16, over the opposition of the Christian Socialist Party. In introducing the resolution, the Socialists argued that *schechita* was cruel and a "crime against humanity." It was, they said, prohibited in Norway and Switzerland for that reason.

City councillors Erwin Hamm and Otto Gritschneider, both Catholics, assailed the move, Hamm denouncing it as "pure anti-Semitism and discrimination and a result of a hostile attitude toward the Jews." He said the Christian Socialist Party would oppose the measure because they did not want the German people to feel that the Catholics wanted to interfere with the freedom of the Jewish religion. The resolution was as-

sailed today by Chief Rabbi Aron Ohrenstein and by Senator Julius Spaniel, president of the Jewish community, as a discriminatory measure.

☆

Measures to intensify the campaign against Zionism among the Jews of Poland, and to organize the "ideological reeducation" of Polish Jewry were discussed at a three-day meeting of the executive committee of the Central Jewish Cultural Association of Poland, held in Wroclaw, Western Poland, where most of the Polish Jews now live.

Delegates, including the Communist leaders dominating Jewish activities, attended the conference and heard pleas to bring the Jewish intelligentsia into closer touch with Communist Party life. I. Iazebnik, secretary-general of the executive committee, told the assembly that the Jews must participate fully in Poland's six-year plan.

☆

Israel Ambassador Abba Eban met with Assistant Secretary of State George C. McGhee at the State Department and later said he had "a very friendly and satisfactory talk" on a number of matters, including the present phase of the Huleh development controversy, Gen. Riley's ruling on the Egyptian blockade of the Suez Canal, and problems of supply. The Ambassador declined going into detail on the nature of the discussion.

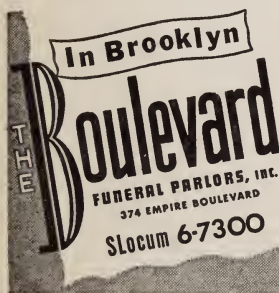
Numerous senators and members of the House of Representatives attended a special dinner-conference arranged in Washington by William Green, president of the American Federation of Labor, and Adolph Held, president of the Jewish labor committee, at which the question of a rallying support in congress for the bill recommending a \$150,000,000 grant-in-aid to Israel was discussed. Israel's Ambassador, Abba Eban was one of the principal speakers at the gathering.

☆

A number of resolutions dealing with American aid to Israel were adopted in South Fallsburg, N. Y. at the 64th annual convention of the Independent Order Brith Abraham. The resolutions petition President Truman and the Congress to keep arms from the Arabs in their campaign against Israel, to ask the United Nations to rescind its order to Israel to cease work on the reclamation of the Huleh swamp land, and to grant \$150,000,000 to Israel for economic development.

☆

The Rabbinical Assembly of America, national association of Conservative rabbis, held its 51st annual convention at Kiamasha Lake, N. Y., at which problems of Jewish religion, including the status of women before the Jewish law, were discussed. More than 250 spiritual leaders of conservative congregations from all parts of the country attended the four-day gathering.



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